M1736
Group II Barn
Saturday, December 13, 1969
~~Afternoon~~ Only
Coffee

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: So, Saturday, after a day of physical work. Some questions maybe about yourself - how much closer did you get to the realization of what you are? The contact that you make with other people can function as a mirror for yourself. It's not always necessary to know how another person affects you by knowing what they are. The affect is on you, and your reactions are worth as much as the actions from them on you. So when you then study yourself and you see how you react, and then, of course, what you are in that kind of a form of behavior, and whatever it is that may be produced - maybe produced in you of your feeling about the person or perhaps a feeling that is associated with it, and the same what takes place in your mind as a and the reacting entity and then the associations that also take place there. You start to know a little bit more about yourself - how you function in society, in a group, in relation to other people. And many of your thoughts might even come out because they belong to you. They are just aroused because of the contact with someone else. This of course is saying that you have an experience, certain conditions of life to which you also react. And it is that reacting process that becomes of interest. You also will know that at times you don't react in the same way, so that even if the cause is the same you are not the same. And then it becomes interesting to find out why you change and what it is that in you starts off such a change. Because in all appearances the outside world in the form of a person or certain conditions seems to be the same. And you react differently. And sometimes you will ascribe it to the other person. And of course it is possible that they affect you

in a little different way. But it's mostly your own state. And why is it vacillating? Or, why is it not the same all the time? Where does it reach you, this reaction? Where does it take hold of you? I mean by that to what extent is your personality affected? In what way? Where? And, of course, how deep? And if, when you have that reaction, what is then your thought? And again, where does your thought come from? Does it have to remain superficial, which of course most of reactions are. Or can you even with a superficial influence react in a deeper way? Can you see changes in yourself when you are under the influence of a reaction? What does it prompt you to do? How much additional self knowledge ~~do~~ with you get from it? And even then, to what extent can you digest what you receive? And if you digest it, is it useful?

So maybe during the day you did have certain reactions. Reactions towards things or reactions towards people. You might have reactions towards a hammer. Who has questions? I see an arm.

Judith Raynel:

Q: This isn't something specifically connected with the day.

Mr. NYLAND: It doesn't matter, Judith. Speak a little louder because --where is it--oh, the thing is hanging up in the ceiling? ↑ And you are still manipulating it? Ok. Yes Judith.

Judith

Q: Last Tuesday you talked ↑ some about openness and then during the week I read a résumé, or a tape for a résumé, that spoke of it in a different way—in the way of being open to outside influences of a higher nature, and I felt from both of them that I wanted a perspective on something that had gone wrong for me in connection with openness. The two kinds of openness, like openness towards people and relationships and that other kind, seem to be connected to each other. When there is the one there is the other. And, there was a time when, as much as I understood

it, I could be that open, and I know that now there is something connected with that time that stops me and yet I feel that I need the energy that comes from that kind of openness in order to Work.

Mr. NYLAND: Yah, you know, Judith, there are of course different ways by which one understands openness for oneself. And in the first place, it depends what the influence is and where it comes from. And in the second place, if the influences are different you will probably be open in a different way. And of course the third is, that if you wish to use whatever that is as an activity on you to which you will react for the purpose of the utilization of energy which ~~is then received~~ you then receive as a result of a stimulus, that is again a different kind of a question.

I am open, and I have used the word, to other people to receive from them something that perhaps they wish to give and which I can use, and the openness is then that something in me, in three centers, is willing to receive something more than what is already there. The openness comes then from something that is already there wishing to receive more. So it is definitely connected with a ~~wixx~~ wish of myself to be open in these three different kind of ways. Although I cannot always distinguish them, I know more or less.

That is, physical openness will mean that I would like to associate and work together with such a person. Sometimes maybe working together on the same thing. Sometimes having the same piece of wood and one end in my hand, and the other in the other person's. Or that I work with him by giving him tools. Or that, for ~~fx~~ instance, like a nurse in a hospital watching a doctor is working with him and is open to that what she understands he must ~~need~~ do and she gives him the right instrument. That's a form of openness. I call it simply physicaal, because it is really expressed immediately in a physical activity.

The second openness of an emotion goes much deeper, because that has to be dependent on the realization that one is emotionally starved or empty. And that one wishes to receive from someone else that form of energy in order to fill yourself. It does not mean immediately that that energy which is used for the filling is available for something else. But when there is enough, then it can be used for that. Also, when it is affecting ~~you~~ me, it can trigger off something else that was tight and then the openness, as a result of becoming more open, in which the latent energy of myself can be used for a different purpose. I can, for instance, be open to something that is esthetically of value to me. I become emotionally involved in it in admiration. Or something takes place in me that I actually know that in the presence of that I feel something in myself and I call it an emotional state. But it can trigger off then by association the feeling that that emotional state, and connected with that what affected me, may give me thoughts of ~~xxxx~~ religion. And then that what is ~~xxxxx~~ triggered off is a form of energy which then wishes in some way or other to communicate, not with the object or the person who has affected me, but it has affected me in the totality of myself.

Intellectual openness of course is a little bit more obvious. It is simply one asks and one receives an answer to a question. Or one is open to the possibility of finding out what someone else is thinking and that the requirement for that kind of openness is that what is being said is said trustfully so that my openness is not hurt.

Now the three, as they are, belong to earth. There is a different kind of openness in which I consider myself as a human being on earth. And when I then consider the possibility for myself of growing, I know that I have to have something to which I wish to be open and that openness then will result, if I am sufficiently willing to be filled, will

be filled by something that is now outside of me. And not in the form of other people. And this is the way I meant it when I talked about it some time ago. That that outside influence represents for me the beginning of an atmosphere for myself which is taken from the atmosphere of the earth and can even go further when I start to meditate or to think more deeply about it, that I then know that, if possible, something that exists forever and ever and is omnipresent-in whatever terminology now I will want to use- that then the openness may mean that I realize that that what is there, so-called outside of me, must also be inside.

If one calls it that way, as a form of prayer, it would be the openness to wish to receive information. That is, one starts in a prayer by being grateful for one's existence. And aside from the fact that one acknowledges what one is, one also says that it is not as yet sufficiently filled and that one wishes then in prayer to be filled with a form of, I callit information, or wisdom, or a quality of food, which I cannot necessarily define, but which I know that as a result of prayer can produce in me a state of peace. And it is that openness of course which will count when it has to do with the possibility of further growth of a man, even if he is on earth, in the realization of what is really the aim for himself. And when in understanding that kind of an aim—I would almost say that the openness towards the ordinary world becomes a little bit closed and one opens much more to that what one knows has more value.

So, the question of openness for oneself shifts, and it is not always the same. And when I now know that there is a different way by which I can be filled that then I become a little critical about what I want to fill me. And that the openness now is an opening with

with a screen. I start to screen out what I don't want to be open to. That is, I have to have within myself a discrimination power by which I can see that that whatever is outside and could affect me, I sometimes don't want it to affect me in the way it usually has been. I cannot avoid that it affects me because it does not help if I close my eyes because sometimes the presence, even let's say of rain, I still will know even if I don't see the rain storm. And whenever I 'am outside and it is cold I cannot be affected in the same way as perhaps other times but nevertheless I will be affected. And then such influences to which I ordinarily would react I try to stop as soon as they reach me at the place where they enter, and I will then not allow them to go further. This is what I mean by the screen. I receive them, but I have a protection, and that I don't wish and such a thing I do ~~wish~~.

That what determines for me what I wish, what I really think is right for me, is a combination of what we call this 'I' and that what is in my heart. And what really is the decisive factor is the level of my being.

Now the Being is made up of the three centers when they become One, and as I explained last night that particular level of being is dependent on the fusion process of the three to the extent that they becom e One, to that extent ~~some~~ something of me which is my own and much more of a real value than anything else of what I call ~~kxm~~ they component parts--when it is at that level, then there is a possibility that they can enter--the reactions can enter--via the three centers and reach me in my—let's call it my unity. The real openness is then determined by the level of my being in which I will allow certain things, and it doesn't matter now from the outside world or from other people or from that what is of a higher value, to enter and at the gate I will close it when I don't want any more.

This is one kin d of process. The other process is an openness to my inner life. That is, there is something in me already which is partly lodged in my mind and partly in my feeling center. It is as it were the latency of that what is there ready to be used for activity. And that is a much more difficult problem because it's far less possible for me to control it. It is already there and I have no way of steering it as yet. I have to accept whatever happens to come, and when it does come, I will then treat it in the same way as not necessary or quite useless or of great value. But the source is different.

The source is based on the accumulation of facts and data which I have received by means of my mind unconsciously or my feeling unconsciously. And perhaps when I live at a certain level of being where I can discriminate, I may not wish any more of the repetition of something that already is past but that still lingers in my memory and that still is affecting the condition of my inner life. But I may wish at such a time, particularly in this screening process, I want to see if there is something for me that is of more value. What I have received by means of experiences which have touched me very deeply have a different kind of quality of course than the surface would allow. And that that what has shaken me up at times or that what has entered into me almost unnoticed by myself, but nevertheless of tremendous value because of its depth, such moments and such information and such memory then, become for me values which I don't want to forget because they are of use to me even when I think about ~~them.~~ *it.*

So the third form of openness is really much more important. It is then dependent on the state of what I am as a personality which personality is the result of the functioning of the three centers. And when that level of being can be understood by me as a period of gestation in which there is a formation within myself of that what I am and

have been in the past, that that what then is understood by the level of my being is the recognition of the present of what I am and that then what is needed for the level of the being to find a further expression would want to go in the direction which is totally of more value to me.

If I understand the three lines, as it were, coming from my three centers and ending in a point where they join—and that point I call now the present for myself in which then at that point the different activities have ceased to exist, and in its place something exists as entity and in this entity there is, because of the joining of the three forces, the potentiality of further development in a direction this time away from where the original influences came from.

If I see this as the top of a cone or the top of a triangle and I place now on top of that at that point an inverted triangle, I get a picture of an hourglass and this picture is for me, at the point where it is narrowest and where everything has to pass through, only this time the hourglass is used only as a symbol and it becomes really like the two triangles which I understand better if I can see Soloman's seal being extended until the points only touch and that what then can flow up towards above, coming from below and which are the three lines of the three centers entering into that one point, and a very narrow point. It is like the narrow gate to heaven. At that point I call it a fusion point in which there is a gestation process which takes time, and then the resultant of that is again a division into three different kinds of directions but this time of a different kind of character. And they form for me the direction of consciousness and conscience and also as a resultant of those two the direction of will. So that above the point I consider a man more conscious and conscientious. Below that point I must consider him unconscious or simply belonging to earth.

Where the point will lead ultimately--that is, when the point starts to function in a certain way when the energies have flown through it and then have become again three-fold, the picture of the threefoldness above the point must indicate that there should be another chance of again the three becoming one because that is the pattern of growth. Three becoming one and again dividing into three. And when this takes place, I have a picture of my development because then I know that that what is entering into me now, in this what I call the process of gestation, simply is a logical result of the three different ways by which I have been affected meeting in such a way that at the level of my being I can make a selection which will produce for me the possible harmonious result of that what is above. And it is this triangle and the inverted one on top, which top one is not closed as a triangle. It is indicated only by two lines which simply mean for me that my world is limited and included only in between the lines. But that that what flows through the little opening, going towards above as I say, is within the lines completely belonging to myself.

The lines for me are only a framework. Within the lin es I am a different person as Consciousness and Conscience. It is as if the two lines represent for me a new form of being and that that what flows through the point towards above is that what is filling my framework. That is, within that form in which Kesdjanian body starts to develop as the first step of development of a man when he understands the function of his three centers. And it is then in that process that the two lines gradually bend again and come at a certain point above the first point, again joining, and again the substance of life which is enclosed in it again will have to pass a gate in order to be judged by the value which is contained within this life

substance, if it is suitable for the formation of one's Soul.

You see, this process of openness comes all the time to the foreground. I am open at the point when I allow the three different forces of my centers to combine. The wish for openness is indicated by the totality of life below the point wishing to be set free. The point itself as gestation is a reforming of that what is my three-centered being into becoming one. And the openness then represents for me a flowing through, as if that what I am becomes a channel for all kind of forces and energies to flow through me and allowing them to continue in the direction of a new form in which my life then can take part.

KThe difficulty about that is simply that I cannot as yet control it sufficiently. I do not know enough how to guide such forces and that therefore I am not a pure channel. So when you say I wish to use it for the purposes of Work, you have to consider only the point of your being. At that point there is still the possibility of recognizing an 'I', Magnetic Center and your heart. And those are the three that again combine into making the point of one's own level of being at that height. When I wish to Work with energy as received from the outside, as energy as received from the outside world, and by the first outside I mean energy received from above, and also wishing to use energy which is already available within myself in my inner life--again, there are three forms of energy that are available to me and it is at the wish of myself to try to extract from all three that what is needed for the continuation of my life that I start to apply certain rules of objectivity.

Rules for objectivity is a screening process. I try to consider that what is right for me from an objective standpoint.

But I also must know that at that point when that what is found wanting I will not allow to enter into my preliminary heaven. One becomes much more involved in this when that what is needed has a very small opening through which the channel of life will continue to flow as life. That then the difficulty is how to make it fine enough without stopping the flow. The dimension of that point which is like a little tube connecting the two triangles is almost infinitesimal. And it is almost comparable to the possibility of letting a molecule go through an orifice (?). This is meant by the eye of the needle. That is the screening process. That is where I know that certain things are not as yet suitable, and that is where the decision is made if I will be allowed to use the energy for the purposes of further growth.

Linda Newman(?):

Q: I have a question about attitude towards activity. In the past I have always--what happens is I think a lot and I think that I am doing something when I'm not. And I think about an aim and believe that I can really do something in relation to it. And I've found that really I was tricking myself. And this has happened repeatedly. My question is that I have something planned the way that I want to spend my time and it's for the coming week. And I think that again that I have an aim and I'm afraid that it will be the same and that I won't know how to just be simple and I want to know something about how I can . . . .

Mr. Nyland: Well, you know Linda, it's a question of self-knowledge really in the last instance. I have to know what I can do with whatever is available to me in certain conditions, part of which I may not be able even to control. I can have an aim and it may

mean that I have a sincere wish to do it. And also it may be that that aim for my energies which are for that purpose or I could use for it are not sufficient. So then there is a difference between what my mind thinks I can do and what is the actual ability of myself doing it. Now as I get experience, I find out gradually what is the knowledge, and what is the actuality of being able. That is, that what is the Wish--when I say I eat too much or I chew off or bite off too big a piece, it simply means that my appetite is more than my stomach can take care of. I only learn by experiences when I want to lift a weight what is my limit of strength. I say it is limited to 150. Then something in me must remain much more just and fair so that my mind is not going to say, "But I should lift 200." Or I think I can lift 200 but the opportunity was not right or I couldn't get hold of the stone well enough but if it had had a handle I would have been able to lift 200 pounds.

Gradually in ordinary life one finds out what the limitations are. The only thing is you must not close your eyes to it. When you can't find out, you have to continue with trial and error. You start to make an aim of what you can do. You think you can. Then you divide it in half. And then you consider that your aim. Sometimes an aim can not be so easily divided. But the simple example is: I am hungry, I could eat the whole potful. When I put it on my plate, I can only eat half of it. I will play safe with the amount of energy I have because I don't want to be disappointed.

So, when I start out in doing certain things, for instance, I have an aim that I will not get angry in talking to some person. I know that usually in the beginning it's quite all right, but after two or three minutes it starts to get down, it becomes a little threadbare, it is much too thin already and we're skating

on thin ice because the least amount of a little remark said in a certain tone might throw the other person off. If I know that this happens within two or three minutes, I will allow to talk only one minute. And then turn away.

It doesn't matter what your aim is as long as the aim is not going to be too big and proves to be too big while you are engaged in it. Because the difficulty is that when I don't fulfill my aim I get frustrated. And that I don't want because then I am at a loss completely to know what I ought to do. But if there is something I can do, I think I can, and actually do it, then it gives me assurance.

So the problem is simply day after day to select a little aim for that day only, and you might say, to cut down in your appetite to the level of reality and to see if you can be successful in fulfilling that aim. And at the end of the day you can make up your mind that the next day there is going to be a different kind of an aim. Perhaps more and perhaps even less.

If I want to say to myself, whenever the telephone rings I would like to be present and I now guess that at least, let's say, ten times during the day I ought to have that experience and the number of telephone calls may run into 30. Each time then when it happens I can mark it down as yes I was present, I did not forget, or, I forgot all about it. At the end of the day I find out there were only five of such telephone calls. My aim was ten. It turns out to be five. So I am not allowed to have any more for the next day. I say my aim for the next day is only five. This is the way I have found out that I'm not at all what I think I am, but that also that my wish is sometimes much greater than I can fulfill.

If I were young and I started to grow and realized that every day a little bit is added to the stature of my physical body, I may have the foolish notion that I will continue to grow and I can set out--well, let's say, I'm now 12 years old--when I am 13 I will be one or two inches taller, and at 14 another inch and, let's say, every year another inch and since I expect to grow up until at least 40 I will then have added so many more inches and then it's unfortunate that at the age of 18 or so I stop growing.

This is what I mean by the limitations of oneself in ordinary life--what am I capable of and then not to fool myself. It's also a process that belongs to you. It's not a process that belongs to anyone else. And one should not be affected by what something else or someone else would expect you to be. You have to be quite honest with yourself. You also should never indicate that you have that kind of an aim to someone else because then they will start looking at you for that result. And never should you talk about it after you have accomplished something that was even a surprise to yourself. Keep it all within yourself and whatever the little aim is--that you are the only judge and no one else knows it--it will make it much easier for you not to be embarrassed.

On the other hand, I want to continue to find out what I actually can do. And in that sense I want the truth about myself. I want to know that that what I think and what I feel and what is expressed when I speak and use my brain or it is expressed in my feeling when I want to create certain things, or that I say that what I consider myself to be as a religious person can be measured by the quantity of moments that I actually consider the existence of God. Or when I say I love someone, do I love such a person any

one time, everywhere and always, or is it just something that happens to be passing and at certain times I do love and at other times I wouldn't say I hate but I have no interest.

The question of aim is linked up very much with honesty. If I can rely on my honesty, I will have an aim that I can accomplish. Because the honesty will make me realize that that what is available as force or strength or energy must measure up to that what I consider my aim would require. And for that reason the honesty will steer me in the right way. If you put it on a larger scale (now I have to stop, turning of cassette) I am interested in Work. I would like to become conscious. I would like also to have a conscience. And I say what really for? Because if I have conscious so-called thoughts or information which is consciously reached, that then that is the truth for me. But if I say, can a man/ live by consciousness alone? I'll have to admit that I cannot, and that what I need is to be able to have a judgment about the value of my consciousness. In that sense then I want to create a conscience which will give me the scales by which I can measure what is in my consciousness. Light that is given to me as consciousness must also give me warmth in order to propel me to execute that what I believe I must do in activity. And so I start to combine now that what I know and that what I feel and in my aim for any kind of activity, to the extent that there is a connection between my feeling and my mind, to that extent I will be able to do and when the relationship is so that both agree, I will be able to do much more.

And this is really the solution to finding out what is my ability. I want to do certain things in a certain way. Do they come--does this activity--come from my mind or from my feeling

or from both? Or does my mind want it and my feeling is opposed or reversely? And to the extent that both can agree, to that extent there is a tremendous amount of energy which is not wasted but then can go into the activity. And so when I say that what I want to do and accomplish and one day it is a little bit too much apparently because I don't reach even the simple result that I have set out to reach. Instead of changing that what is my aim I change my attitude.

That what I want as an attitude is to concentrate with all that I have on what I am supposed to do. For that I make different arrangements. I say that what was my activity, I spent energy in a certain way. I didn't accomplish what I wanted and my energy was spent either foolishly or too quick. It was not concentrated enough. There was division within myself. So for the next day I say I want to accomplish the same thing but now I want to utilize the energy in a different way so that it becomes more efficient and for that I want to have unity between my feeling and mind and then that what is taking place as activity can be extended.

You consider different ways. The extent to which I am engaged in what I am doing--if I see already the result of what I wish to accomplish and I could have that as a visualization--during the time that I am active it can inspire me. And it does not mean that I have to get so tired because if I do get tired the thought or the visualization or perhaps even the feeling of that what I wish to reach is enough to give me a second wind and because of that I can extend my activity.

If I am engaged in a task and the task is for me of value

and I want to do it but somehow or other I am limited and I know and I now face the second day of the task, I would like to change my attitude towards it. I would like to admit that I have not done what I thought I could do. I will accept the fact that I only have done that and perhaps at such a time I say, 'I may need a little help.' To the extent then that I am willing to accept help, to that extent I can even pray for help from God. When the aim for me is of value, I think I am entitled to pray for the accomplishment. Because if I don't want to do that, then perhaps the value or my consideration of that what I want to do is not sufficient to sustain me.

And therefore I say in the last instance what really counts is my attitude towards that what I call my activity. If I am half way, if I am 50/50, it doesn't work. If I really set everything that I have, as it were, I risk my last penny, almost sometimes I say I want to do this and I will die for it--it's an extreme statement but it gives the indication of the direction where I must go in my attitude towards something that I want to do. And when I continue to find out that I cannot do it, I must lower my aim. I must be honest about my aim. I must admit that I cannot as yet fulfill it. I can continue to have the hope that I will and of course that can give me constant impetus to the wish to become, let's say, more perfect in practice.

Consider all the different things of what it is that you want to do. Separate them out day by day instead of making it for a week, so that you can profit tomorrow by what the results are of today. Don't set your sights too high. A little bit higher than you think you can do will be also an inducement because in that sense you want to become more than what you are and therefore that what you feel is a little bit more than you can do will require an extra effort.

But for the extra effort you have to be more united and more focused on that what is ahead of you as an aim. If the aim is clear, I can set it in front--I can visualize myself with that aim, accomplishing it, doing it, previous to do anything at all.

If I consider an aim and I become clear of what is involved and I consider all the different angles that influence it and the difficulties that will be in the way, many obstacles that I will have to overcome. I keep on thinking as if I am writing a book and I want to write in such a way that such and such a person, this and that, and psychologically this is correct, and of course I want to have a good style, and I want to make sure that I have the right choice of words, and I already have sentences in my mind of how a situation should be designated and whatever there is needed for a description and then after I have it totally in my brain, totally with my feeling adjusted and the totality of the book is there, all I have to do is to write it. This is really how an aim is accomplished.

I don't just start. I see what is the limitation of myself and I come to a conclusion--I want to do it. I consider can I. I don't want to be a fool. And that's why I say I lower it many times, to play safe. But then when I do it, I do it wholeheartedly.

Ron Newman(?):

Q: Mr. Nyland, in making my present for the Christmas fund I found it to be a form in which I could express what I felt to be very pure emotions. I wondered if there was any way in which I could take it further.

Mr. Nyland: Ron, you remember last night, if you were there, in talking about it I said by all means do never forget the purpose--the purpose of doing things of this kind. I start doing it by breaking

my mechanicality and try to do something unusual. This, by association, gives me the reason why I want to do it which is that what I then become engaged in should serve me as a means for the creation of 'I' or that what I call objectivity, in relation then to that what I am doing mostly with my body, that there is something that is observing or becomes aware of me and in that awareness that then I will reach facts and data about myself which are more truthful. So this is the aim.

Now if I want to say that that what I am trying to do and in the activity itself it requires on my part that there is something very pure in my feeling that I want to introduce into this activity. All it will mean for me if I want to extend it is that I am already, because of the purity, a little freer from identification. And that therefore for the final aim of being Awake, it is a little easier since not so much is going into the question of partiality.

So in order to use it I consider then what I am doing and I see the purity of my feeling. I say it is really right and my attitude is correct. But that what I now understand of myself must not go in the glorification of my purity. It must now go in the direction of seeing what I am including my purity. I can even say I can acknowledge it, I can recognize it, but that is all I can do with it. Because if I do more I run the risk that too much goes in the direction of an acknowledgement of myself that I am something and I still remain identified with myself.

Let's say it differently. If I really want to do a task for the sake of growing--of trying to make something that I say this will help to remind me for the possibility of the creation of that what I wish to become. That is, if I have in my mind a very definite something that I see, visualizing perhaps (can you be quiet please)--that

perhaps I want something for myself that I can xx visualize and that I know will be in the direction of growth for myself, which every once in a while I can define as an aim of having--sometimes we say a Soul--sometimes it is a wish for myself to understand myself on earth. It is a wish for a development of something that is of a higher kind of a quality. All of that can be of help to me when I think about what I am engaged in. So that now for that purpose I need strength, energy and continued wish. When I eliminate my ordinary unconscious ways of the utilization of energy, it is of course logical that there is something left that could be utilized for the purpose of a higher aim. And then when I say this purity that I now have does require on my part a certain amount of energy to make it pure, that in itself is no guarantee at all that I will Work.

The wish to Work is not based on the sense of making certain things pure. To make it pure is within the limits of my unconscious existence. To wish to Work on myself is outside of the limits of my ordinary life and it is the introduction of heaven on earth that will give me the chance for building something, not of this earth, but heavenly. And that for that reason that what I am and including my purity I should even be willing to sacrifice it in order to gain that what I then would call a form of life or a new form in which there is life born--I would almost now say--of a different kind of a quality.

Because I do distinguish when I am on earth between that what is ordinary material quality of life and what I call spiritual quality of life. Of course, it isn't so. It's the same life. Only I don't know how to distinguish. I still say outer Life and inner Life. I have to make that distinction because I am still bound by forms and that what is my body does not represent what I call all possibilities

of expression of certain forms of life. But then when I say that what I now wish to make and I pour into it purity, that purity is not Life. The purity is only a condition of my own. And I say I try to divorce Life from all extraneous qualities and then I call it pure--but that Life still has to go over into a form of Objectivity. Otherwise the purity itself remains on earth and dies with me.

The fact of calling it 'pure' means I'm identified with it. If I could actually exist and consider that life, it must be pure when I understand Life. When I understand what is needed is the concentration of the totality of myself in that what I wish to do, my wish cannot be higher and it cannot be purer. That in itself is a pure wish. That my mind and my activity, physically expressed, all are united in this one thing that I call the entity of my being. Of course I need purity, because purity in this sense means I don't want to waste energy in different directions, as also for ordinary feelings--I want to exclude them--I want to concentrate with my wish on one thing. I want to concentrate with my mind with the knowledge what it can do and then do it with my hands.

So you see, you have to be careful. The purity does not necessarily belong to Work. Work is of a different kind and a different level. Work as such when there is a result of Work in the formation of Conscious and Conscience is already pure because it is free from ordinary life. It was there. And of course the more life, as it is on earth, will have less bondage, the better it will be for the freedom that I actually aim after. You understand what I mean?

Ron: I think so. I'm not sure I expressed my question . . .

Mr. Nyland: Yes, you did. You used the word purity . . .

Ron: Well, in my conception of what I had wanted to do and it was,

you know, purely a--well, it was a very mental conception--but in the act of doing it, it was as though something flowed out of me into what I was doing.

Mr. Nyland: It is quite possible of course that whenever one does that and more or less in a concentrated form of the head and the hand and the heart, the three H's, if they can function together they will give you life. Because so much in ordinary life is wasted because it's only two-centered or sometimes a one-centered activity. But when there are three together which of course one can do by the concentration, by the wish for prayer, by that what is the totality of oneself and then making it--that would create a different kind of a state in which one is, in which one recognizes, because of the change, something extraordinary regarding one's life. But then you see, it is not the purity, it is the fact of concentration.

One can in Work, when one is in this kind of Work in which the three centers of oneself ~~are~~ is united as much as one can make it, one can experience states of life and levels of being which are different from ordinary unconsciousness. And then one can compare it and one says, it is different--therefore, it is Work. It is not Work. It's only a state. And it's a state of a realization of oneself at a higher level of being, but there is no guide.

The guide is either formed by means of the creation of 'I' as an objective something, or it is formed by the presence of the Lord within one, or it is formed ~~within~~ in oneself as the possibility of setting free Magnetic Center. Either one of the three can become for me a guide when my state of the level of my being is higher. And then it will give the direction towards further growth. Otherwise it stops at that state and at that state, when there is nothing to

guide it, it will die.

The difficulty of LSD and drugs is always that it creates a state and I cannot do anything with it at that time. All I have afterwards is a little memory of something that was unusual. This you might say is still the good affect of a certain expansion of the brain. But it is of no use to me because my memory will not help me to bring it back and at the time when it happens I am not even there. All of me is engaged in the drug experience and there is nothing that could take me by the hand and lead me into paradise. At the same time, I am engaged in an experience, which of course is unusual. You see what I mean?

Q: Yes.

Cindy: Q: Mr. Nyland, today when I worked, sometimes I felt it didn't go beyond a thought and sometimes I felt my effort went further than the thought. That it was an effort to have something present to me. And now when I'm thinking about it, I think it really didn't amount to very much and I wondered--well, first I wondered if I diluted the efforts by making too many, but then when I think about it I remember that I really was interested in Work and in building something for myself when I tried it. And that I wanted to.

Mr. Nyland: If at such a time, Cindy, you could let all your thoughts go and keep the energy as represented by the wish for creation? If at that time you will not wish to describe what you want, but just be full of a wish to have a state of awakening, the wish can be followed by that what you then recognize as being aware, or something of you being aware of you. And it could, if it continued, really give you information about yourself which could be useful. But I'm so

afraid as soon as I make an attempt of Work and I have the thought and I'm able even to translate or to convert that thought as energy with the wish into the actuality of something existing, which I call objective, that I'm already immediately when it is there my surprise takes hold of me and makes me start to think and consider what is happening and I am back again in ordinary life. That's why I say, if you make an attempt, try not to think but just be. If in the level of being, there is a realization of your existence and as simple as that without having any further thought that you ought to extend it. If that what is the realization of one's being as an openness as a result of the wish to be open, that then at that time I must be and not wish for anything more than just to be. And in that state I will be open because I am not cluttered up with all kind of thoughts of how I should be receiving this and that. I pray to God so that He makes me open to what He will give. It does not mean that I can tell Him, but all I can do is say, "I am open to Work." I am making attempts when I feel or I know with my mind that I am thinking a little too much. I stop it. I say, wait, I want to have something that is present to me. I want to create something that could become objective. I wait until it is there.

I realize I exist—this body—it's here, it is busy, it is doing this and that. I don't want to describe it. I don't want to give it any name. But I want to have the knowledge. It is, I say constantly, 'Here I am.' And in that I mean 'I' is there objectively. 'Am' is me, unconscious. But the combination means that there is a relationship between the two. And that gives me the knowledge of recognizing that something is aware of me. I know with my unconscious state that something conscious is present to me. That what is conscious, in awareness, knows that that what I am exists and that what exists is Life and with

my Life I admit the existence of light as life of my 'I'.

Try to consider it. Think only about that. Where you go wrong, as I say at that moment, straighten it out. Start a new cycle. Again make yourself as if there is an 'I' present to you. Even if you sit quiet for a moment, relax, and it comes back ~~ka~~ and you make an attempt and you keep on trying to make attempts. It is, as I said the other day, one walks and it enters, ~~and it goes away~~. And one walks and it enters and there I know--there I walked and with me God is walking--every once in a while I know it. And then it disappears. And then I pray as I Work, wishing that God would come. And He comes. And I walk. And He disappears.

One walks and it enters and it goes away.

I live in this life in Purgatory with a realization that if I remain unconscious I will go towards the side of Hell. I know that in Purgatory, when everything looks like Paradise, that what is needed for me is the growth of an inner life to adjust itself to the conditions of beauty as they are outside. In the recognition of that what I see, as that what I call Paradise for me, I use my surface only. That what is superficial as the result of sense organs, as a result of being able to eat any kind of food that I wish to serve my palate or my stomach or to have satisfaction. And I start to realize that Purgatory is made up primarily of two things--that what is so beautiful goes to Hell; that what is so difficult goes to Heaven. And the Lord comes and tells and at times my 'I' comes and tells and changes my state of Purgatory into a state of Paradise in which I then can manage whatever it is that were obstacles or my feelings ~~and~~ or my pain, or my suffering for the sake of sitting some time and some day, as I say, at the feet first of Gemalia and afterwards I hope of the Lord.

But in the meantime I continue in my walking to walk through Purgatory and I hope and I expect God to come around, after every corner, if I make an attempt I will see Him. I say there is 'I' because that's my God. For that moment in Purgatory that is enough for me to remind me of Paradise.

You see, this is what I mean. This is the requirement. When I Work, I have the knowledge I will lose. When I Work, I cannot say I don't want to lose then only for the purpose of keeping what I have. But I cannot lose it because I describe already what I expect. You understand?

Thank you.

Q: Mr. Nyland, I still have a problem with a visual image.

A: Visual image? Of what?

Q: Of my body walking or doing whatever.

A: What is the trouble?

Q: It seems like the only time I can get rid of it is when my wish is deeper.

A: No, it is so simple. You have a body, haven't you? Why do you make it complicated? What is the difficulty in saying it, as a body, exists?

Q: ~~It's not~~ There's no difficulty ~~when you say~~ in saying that. it now.

A: No. So if you say, 'it' exists, who could say it? The body itself? Is it your brain? Or could you now make your brain come to the point of being the same as the body existing, so that the process of you saying it and happening to be in the brain is not a result of the recognition in your ordinary mind of your body existing? But that

it comes closer and closer between that what is now in your brain and dissolving that what is the distance between the brain and the existence of ~~oneself~~ yourself. So that when you say 'it exists' that that what takes place as saying 'it' is not your brain. But it is an inner conviction of the existence of ~~oneself~~ yourself. And ~~your~~ this inner conviction is now made up of that what is your brain and your feeling and then, in closing your eyes, you don't need your brain any more because you don't need your eyes to look at it. All you need is a little bit of something that comes to the realization 'but ~~it~~ this body exists. This body is walking.' And not to say any more?

Only to make it start off by a statement which is unconscious and gradually trying to change that into an awareness which is conscious. I pinch myself. I know it exists. I move my hand. I become aware of this movement. I have no interest whatsoever in moving my hand then only the fact that I move my hand--something in me becomes aware of that movement and it is my body that moves, but I don't give a damn about the movement. I say it reminds me that it exists. As soon as I don't care about my body--what it looks like and how it is and whatever it has as clothes or whatever is the body itself--it doesn't matter. It is <u>life</u> of my body. And something in me becomes aware of life in my body existing. And this is what I mean when I say "I have a body. It walks." 'I' ~~it~~ knows 'it' walks.

Use any kind of a way of behavior. Your voice. Whatever it is. Your posture, gesture, your face--all that are forms of life expressed in forms of behavior. Through all forms of behavior you can see your life. Or rather, that what you see is the form--what you become aware of is the content. So that I now have a body--I see my body with my ordinary mind. I am aware that my body exists with my extraordinary

mind. You think about your body--don't. It just exists. That's all you have to make as a statement. All right? You try it time and time again. You will see what I mean. All right?

Maybe, I think we should stop. I think we've talked enough about certain aspects of Work, and for those of course who perhaps even may have had questions and I don't see your arm and the total length of what we have now talked about--I am afraid you will get too much. What you need is just a little bit to Work with. You select if you can and you can remember a few little things that we've talked about, something that can appeal to you, that might even help you during the week. Or that might help you tomorrow. Don't bite off too big a piece. Just a little end. But every time regarding that littleness the attitude has to be so honest that the principle that is involved has nothing to do with the smallness of the attempt. What is needed, as I said a little while ago, is one molecule to pass from one triangle to the other. That is already the voice of God.

If you think tonight, if you feel, if at times there is something in you that could become aware of you as you are, perhaps as you walk, perhaps as you speak, perhaps the realization of <u>you</u> existing, <u>you</u> existing on earth, and knowing that there is a reason why you happen to exist and that then you touch your inner Life with that thought. And then if you close your eyes at that time, and could become aware of that what you are then thinking and touching your inner Life, that you ask, what is this for and that now this thought comes and that my feeling is engaged in the wish to find out. Why should I even want to find

out? What it is in me that is really of more value when I do find out? Is it that I know that what I am on earth is not as yet my birthright, but that it is needed to have a form of striving towards that what I think my life might become as a human being. But Life within in a form which perhaps could become a little bit more ethereal so that the burden of my life as I have to live it on earth as a result of my body might then be lighter and I will answer because of that in a better and a more efficient way to the Aim--that what I have set for myself that I want to accomplish in life for myself to grow up and to utilize all that I have been given and all that I will receive in the future if I can for one purpose only--that I as a human being will find the proper relationship towards His Endlessness.

I'll see you tomorrow, at least some of you. Good night.

Trans: J. Raguel 3/14
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